

8/8/04

Fact Or Fiction?

Gen. 1:1

Zoologist Dan-Erik Nilsson, says, “Darwin acknowledged from the start that the eye would be a difficult case for his new theory to explain. Difficult, but not impossible. Scientists have come up with scenarios through which the first eye-like structure, a light-sensitive pigmented spot on the skin, could have gone through changes and complexities to form the human eye, with its many parts and astounding abilities. Through natural selection, different types of eyes have emerged in evolutionary history -- and the human eye isn't even the best one, from some standpoints. Because blood vessels run across the surface of the retina instead of beneath it, it's easy for the vessels to proliferate or leak and impair vision. So, the evolution theorists say, the anti-evolution argument that life was created by an "intelligent designer" doesn't hold water: If God or some other omnipotent force was responsible for the human eye, it was something of a botched design. Science or science-fiction? (Evolution of the eye) internet.

We want to look at the opening verse of the Genesis, the declarative statement of the entire creation of the cosmos, which is described by three factors. Gen. 1:1

- I. The time of creation.
- II. The God of creation.
- III. The totality of creation.

I. The time of creation.

- A. The inception of creation is stated to be, "In the beginning".
 - 1. The word beginning “beresit” can mean several things.
 - a. First, beginning.
 - b. Chief, best or choice part.
 - 2. The context of our text has the framework of creation in mind.
 - a. Therefore it is marking out of the starting point of creation.
 - b. This point marks the introduction of time as man knows it, chronological, running from present to future.
 - c. The implication being that time as we know it did not exist in this fashion, prior to creation.
 - d. Time itself being temporal was created and came to be at a set point by virtue of it's introduction “In the beginning”.
 - 3. The gospel of John opens with the words, “In beginning was the Word”.
 - a. The article is not present before the word “beginning”.

- b. Therefore the declaration indicates going back earlier than this first verse, to timeless eternity before time.
- B.** The declaration of time having a time of inception, follows that it has an ending time.
- a. You can not have a starting time without an ending time, any more than you can have a starting point without an ending point.
 - b. The nature of time as man knows it, is temporal, time is running down, forwards, wasting away.
 - c. It has three dimensions, past, present and future.
 - 1) The same word is used for the beginning of the year. Deut. 11:12
 - 2) The same text is marked by the antonym, “the end of the year”.
- C.** The declaration about the beginning of time can only lead us to one conclusion by way of deduction.
- 1. If time was introduced at a set time.
 - 2. If time is temporal.
 - 3. If time is winding down.
 - 4. If time as we know it is winding down forwards towards an ending point.
 - 5. Then what existed before time as we know it has to be eternity.
 - a. That which by nature is infinite.

- b. That which has no end.
 - c. That which is not bound by the limitations of the temporal.
- 6. Therefore from the very beginning God revealed to man that after this period of finite time is over, eternity awaits man.
 - 7. Which means that God knew all along that He would create the world, man and that all of it would be ruined by man and He would work out the plan of redemption through salvation history, so that man would be able to spend eternity with Him one day.

Illustration

Temporal time and eternity is illustrated beautifully by going up in a hot air balloon to see the Rose Parade. The people on the ground would be limited to seeing the parade dependent on their location along the parade route and they would only be able to see the floats as they passed before them in the present. But you up in the balloon would be able to see the beginning, the middle and the end of the parade all at one time.

Application

- 1. The question for all of us is, “What are we doing with the time God has given to us.”
 - a. Are you living by Biblical priorities or are you living carelessly.

- b. David tells us what our daily prayer should be, “So teach us to number our days, That we may gain a heart of wisdom.” Ps. 90:12
2. Are you living with a worldly world view or a Christian world view?
- a. Do you allow the things of the world to rob you of living with worry and anxiety?
 - b. Or perhaps the very daily care of food, drink and dress, rob you of the peace of God?
 - c. Listen to the words of Jesus, “Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.” Matt. 6:31-34
3. Are you aware of how temporal your life is?
- a. James says, “Come now, you who say, ‘Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit’; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.” Ja. 4:13-14

- b. Jesus said, “The ground of a certain rich man yielded plentifully. And he thought within himself, saying, ‘What shall I do, since I have no room to store my crops?’ So he said, ‘I will do this: I will pull down my barns and build greater,... And I will say to my soul, ‘Soul, you have many goods laid up for many years; take your ease.... But God said to him, ‘Fool! This night your soul will be required of you; then whose will those things be which you have provided?’ Lk. 12:16-20
4. We are pilgrims and sojourners and soon we will arrive at our destination.
- a. Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.” 2Cor. 4:16-18
 - b. Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the **city**.” Rev. 22:14

The time of creation was the beginning of time as we know it, temporal!

II. The God of creation.

- A. The identity of the one creating is said to be God.
1. The word for God is “Elohim”.
 - a. The word is in the plural.
 - b. The word occurs thirty-five times in chapters 1:1-2:3
 - c. The is found over 2,570 times in the Old Testament and also used for heathen gods.
 2. The word that ends with a suffix of “im” in the Hebrew indicates a plural form.
 - a. We read of the angelic order of Cherub and Saraph.
 - b. The plural form is Cherubim and Saraphim. Gen. 3:24, Is. 6:6
 2. The God of creation “Elohim” is a described as a Trinity.
 - a. The name “El” in it’s root means mighty one, strength, indicating one.
 - b. The name “Elah” in it’s root signifies to swear and is similar to the Aramaic word meaning two.
 - c. The name “Elohim” is a plural ending and would attest to the compound unity of three, used as a proper name

for the “Creator God”, Who is Eternal. Ps. 148:5, Prov.8:22-27

3. The nature of God as a Trinity is consistently taught from Genesis to Revelation.
 - a. The God of creation reveals Himself in the opening verse of Genesis as Triune, three in one.
 - b. The conversation of the Trinity about the creation of man affirms His trinity by the use of the plural pronoun, “Then God said, “Let Us make man in Our image, according to Our likeness.” Gen. 1:26a-c
 - 1) Image and likeness is Hebrew parallelism of complements to describe something completely.
 - 2) The phrase “without form and void” in verse two serves the same parallel in the Hebrew language.
 - c. When Moses was addressing the children of Israel, in the Shima of Israel, he uses the plural form also, “Hear, O Israel: The LORD our God, the LORD is one! Deut. 6:4
 - 1) The word for one is “echad”, a compound unity of one and is used for a man and woman becoming one flesh and for Pharaohs dreams being one.

- 2) There is another word “yacheed”, which means an absolute one, Moses could of used but did not.
- 3) Not three Gods, but one God in three persons.

B. The manner by which God created is like no other.

1. The word created is distinct from two other that are used in the creation story.
 - a. The word created is “bara” means to create from nothing, Divine activity, “ex nihilo”, the Eternal created the beginning of temporal physical matter and energy.
 - b. The word is used exclusively of God.
 - c. The word is found in chapter one and two. Gen. 1:1, 21, 27, 2:3, 4
 * *Eight divine acts in six days!*
 - 1) For the creation of the heavens and the earth. Gen. 1:1
 - 2) For the animals, “So God **created** great sea creatures and every living thing that moves, with which the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. Gen. 1:21
 - 3) For the creation of man, “So God **created** man in His own image; in the image of God He created him;

male and female He created them.”
Gen. 1:27

- 4) For God’s blessing of the seventh day and the sanctifying of it, because in it He rested from all His work which God had **created** and made.” Gen. 2:3
- 5) For the history of the heavens and the earth when they were **created**, in the day that the LORD God made the earth and the heavens.”
Gen. 2:4
2. The other two have to do with using existing material to construct.
 - a. One is the word “asah” is translated “made”.
 - 1) Thus God **made** the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. Gen. 1:7
 - 2) Then God **made** two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. Gen. 1:16
 - 3) And God **made** the beast of the earth according to its kind, cattle according to its kind, and everything that creeps on the earth

- according to its kind. And God saw that it was good. Gen. 1:25
- 4) Then God saw everything that He had **made**, and indeed it was very good. So the evening and the morning were the sixth day. Gen. 1:31
- 5) And on the seventh day God ended His work which He had **done**, and He rested on the seventh day from all His work which He had **done**. Gen. 2:2
- 6) Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and **made**. Gen. 2:3
- b. The other is “yatzar”, is translated “formed”.
- 1) And the LORD God **formed** man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being. Gen. 2:7
- 2) The LORD God planted a garden eastward in Eden, and there He put the man whom He had **formed**. Gen. 2:8
- 3) Out of the ground the LORD God **formed** every beast of the field and every bird of the air, and

brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name. Gen. 2:19

Illustration

One of the most inspiring and thrilling of recent disclosures of astronomers is that there is a great empty space in the north in the nebula of the constellation of Orion, a heavenly cavern so gigantic that the mind of man cannot comprehend it and so brilliantly beautiful that words cannot adequately describe it.

All astronomers agree there is a huge opening in Orion which is perhaps more than (16 trillion) 16,740,000,000,000 miles in diameter. The diameter of the earth’s orbit is 186,000,000 miles, which in itself is incomprehensible to man, Yet the opening into this heavenly cavern of Orion is 90,000 times as wide. In other words, there could be 30,000 solar systems like ours with a sun in the middle of each, across the entrance of the opening in the north, and still have room to spare. #2212

Application

1. There are several truths called mysteries revealed to man, one of these is the Trinity.
- a. Thomas Aquinas talked about the liberating affect of accepting by faith in revelation such doctrines as that of the Trinity, which

cannot be attained to by reason. He said, that mere reason chains us down to what is merely logical—to what our own mental capacities can deduce.

- b. God say, “Thus says the LORD, the King of Israel, And his Redeemer, the LORD of hosts: `I am the First and I am the Last; Besides Me **there is no God**”. Is. 44:6
 - c. Jesus said, “I am the **Alpha** and the Omega, the Beginning and the End," says the Lord, "who is and who was and who is to come, the Almighty.” Rev. 1:8, 11, 21:, 22:13
 - d. Paul says, “And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory.” 1Tim. 3;16
2. The God of the Bible, the Creator revealed Himself so that man not fall prey to corrupt deceptions about the true God and the creation.
- a. Polytheism, the belief in multiplicity of gods who have different powers and authorities.
 - b. Pantheism, the belief that everything is god, not separating God from nature, like Hinduism, New Age, etc.
- * Pantheism comes from two Greek words “all is God” which is “monism” in contrary to the Christian view of “monotheism” one God in three persons.

- c. Tritheism, the belief of three gods.
- d. Duelism, the belief of two gods, good and evil, as taught by Persian Zoroastrianism or the Gnostics of the second century.
- e. One god, the belief in having no trinity.
- f. Atheism, the belief that there is no God.
- g. Materialism, which is the belief that physical matter is the only reality and that well-being and worldly possessions constitute the greatest good and highest value in life.
- h. Deism, professes the existence of a personal God, who created the world, but then withdrew himself and left it to govern itself by natural law, also called theistic evolution.
- i. Fatalism, professes fate and chance is the result of the present creation.
- j. Paul confronts all of these confused teaching by a simple statement that men reject the truth about God and says man is without excuse and guilty, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who **suppress the truth in unrighteousness**, because what may be known of God is manifest in them, for God has shown it to them. For since the **creation** of the world **His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are**

without excuse, because, although they **knew God**, they did **not glorify Him as God**, nor were thankful, but became futile in their thoughts, and their **foolish hearts were darkened**. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man--and birds and four-footed animals and creeping things... who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)" Rom. 1:18-23, 2:15

3. The explicit details of God's creation in Genesis are to communicate that He is the Creator and everything is the product of Himself and no aspect of the creation should be worshipped or feared.
 - a. "And take heed, lest you lift your eyes to heaven, and when you see the sun, the moon, and the **stars**, all the host of heaven, you feel driven to worship them and serve them, which the LORD your God has given to all the peoples under the whole heaven as a heritage." Deut. 4:19
 - b. Two times it is recorded in the ten commandments not to make any images or likeness in heaven above, earth beneath or in the waters, idolatry. Ex. 20:4, Deut. 5:8
 - c. Idolatry was denounced by all the prophets.
 - d. "For since, in the **wisdom** of God, the world through **wisdom** did not know God, it

pleased God through the foolishness of the message preached to save those who believe." 1Cor. 1:21

4. All three persons of the Godhead are co-equal.
 - a. All three are eternal, they had no beginning and are infinite, Omnipotent, Omnipresent and Omniscient.
 - 1) The Father says through Isaiah, "I am the First and I am the Last." Is. 44:6
 - 2) John tells us that the Son said, "I am the First and the Last." Rev. 1:17
 - 3) The Holy Spirit is called the "eternal Spirit". Heb. 9:14
 - b. All three persons of the Trinity being co-equal were involved in creating all things.
 - 1) Paul tells the Corinthians, "For us there is One God, "the Father", of whom are all things. 1Cor. 8:6
 - 2) John in his gospel declares, "All things were made through Him, Christ, and without Him nothing was made that was made." Jn. 1:3, Heb. 1:2
 - 3) Moses tells us about the Holy Spirit, "The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters." Gen. 1:2
 - 4) You send forth Your Spirit, they are created "bara"; And You renew the face of the earth. Ps. 104:30

- c. Yet God as the Creator and is separate from His creation.
 - 1) God is not a tree, a mountain, the sea or the universe.
 - 2) God is not limited, nor is He less than His creation, God is not dependent but independent of His creation.
 - 3) God is greater than His creation, controlling and holding together the creation. Col. 1:17

The God of creation spoke things into existence!

III. The totality of creation.

- A. The declaration is a matter of fact, God Elohim created the heavens.
 1. The word heavens is in the plural because there are three heaven described in the Scriptures.
 - a. The first heaven where the birds fly, God said, “Let the birds fly above the earth across the face of the firmament of the heavens. Gen. 1:20c
 - b. The second heaven is the stellar heaven, where the sun, moon, stars and all the other planets exist. Gen. 1:14-18
 - c. The third heaven is where God dwells, even as Paul says that he was caught up to the third heaven and

heard things that inexpressible words, which it is not lawful for a man to utter. 2Cor. 12:2, 4

* He also called it paradise.

- d. God created a protective water blanket between the first and the second heaven on the **second day**, possibly to filter out ultra-violet rays and neutrinos that cause damage to our cells and speed up the aging process and skin cancers. Gen. 1:7-8
- 2. The heavens encompass all that is outside of the earth, the heavenly elements.
 - a. The sun and the moon.
 - 1) On the **first day** light was called forth by God, diving the light from the darkness. Gen. 1:4-5
 - * They were already created “bara in verse one and then God called them to be functional for the benefit and existence of the earth.
 - 2) On the **fourth day** God made “asah” the light in the firmament of the heavens to divide the day from the night and they were to be for signs and seasons, for days and years. Gen. 1:14
 - 3) They were to be for lights in the firmament of the heavens to give light on the earth. Then God made

“asah” two great lights: the greater light to rule the day, and the lesser light to rule the night. Gen. 1:15-16c

b. The stars.

- 1) He made the stars also. Gen. 1:16d
- 2) The summary statement follows, that God set all three of them in the firmament of the heavens for the benefit of the earth and finishes with the statement, “and God saw that it was good”. Gen. 17-18
- 3) The phrase, “God saw that it was good” is repeated every time it has a direct benefit to man on the earth, on the 1st, 3rd, 4th and 5th day. Gen. 1:4, 10, 12, 18, 21, 25,
* *The first parallels the fourth day, the lights!*
- 4) Galaxies and everything else in the visible universe is included, nothing existed prior to this!
* “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” Ps. 33:6

B. The declaration once again is a matter of fact, God Elohim created the earth.

1. **The third day** God divided the waters from the land, God said, “Let the waters

under the heavens be gathered together into one place, and let the dry land appear”; and it was so. And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good.” Gen. 1:9-10

2. A second distinct act took place on the third day, God brought forth the grass, herbs and fruit trees, “Then God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth”; and it was so. And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good. So the evening and the morning were the third day.” Gen. 1:11-13
* *The third day parallels the sixth day, land animals and man!*
3. **The fifth day** God created the sea life and the fowl of the air, “Then God said, “Let the waters abound with an abundance of living creatures, and let birds fly above the earth across the face of the firmament of the heavens. So God created “**bara**” great sea creatures and every living thing that moves, with which

the waters abounded, according to their kind, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, “Be fruitful and multiply, and fill the waters in the seas, and let birds multiply on the earth.” So the evening and the morning were the fifth day.” Gen. 1:20-23

** The second day parallels the fifth day, the sky, birds and fish!*

4. **The sixth day** God created the cattle, creeping things and the beast of the field, each according to their kind and a second and distinct act of creation from the animal kingdom He created man, after the image and likeness of God, this was the sixth day. Gen. 1:24-27
 - a. The phrase, “God saw that it was good” is repeated every time it has a direct benefit to man on the earth, on the 1st, 3rd, 4th and 5th day. Gen. 1:4, 10, 12, 18, 21, 25,
 - b. But on the 6th day God saw everything that He had made, and indeed it was **very good**. Gen. 1:31
 - c. Man was the crowning glory of God’s creation as He gave him dominion over all the complete and finished work of creation. Gen. 1:28-30
 - d. Paul says, “By Him, Christ, all things were created that are in heaven and

that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” Col. 1:16

Illustration

The sun is so large that, if it were hollow, it could contain more than one million worlds the size of our earth. There are stars in space so large that they could easily hold 500 million suns the size of ours. There are about 100 billion stars in the average galaxy. And there are at least 100 million galaxies in the known universe. **#2204**

Application

1. The evolutionist believes that we are the product of billions of years on a long process of transitional forms, going from the simple to the complex, yet that is not enough time for the simple cell to come about by random chance.

* Peter identifies them as those who are scoffers and **willingly ignorant** of God’s revelation, “Knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, “Where is the promise of His coming? For since the fathers fell asleep, **all things continue as they were from the beginning of creation.**” For this they **willfully forget**: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world *that*

then existed perished, being flooded with water. But the heavens and the earth *which* are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men”. 2Pet. 3:3-7

- a. Evolution dates all the way back to the ancient Greeks, Aristotle was an evolutionist 384-322 B.C.
 - b. The first complete theory was by one Chevalier de Lamarch in 1744- 1829 and became the professor of zoology at the Museum of National History in Paris.
 - c. Later Darwin captured the world’s attention having developed the theory as none before him.
 - d. The belief is a rejection of divine revelation, the philosophy of “uniformitarianism”, which clearly described by Peter.
 - e. They choose to mock at the idea of a Creator and rather believe we owe our existence to the apes and the evolutionary model.
 - f. They reject the fact that God judge the world by the flood and use the fossil record to prove evolution rather than interpreting the fossil evidence as the proof of God’s sudden cataclysmic judgment.
2. The evolutionary hypothesis is based on illogical general associations that are the fabricated imaginations of Atheists and God-haters.
- a. By the way, there has never been found one transitional fossil nor are fossils being made

today, but they have falsified many to keep the religion of evolution going in the Public schools.

- b. Mutations do appear in species on the horizontal but never on the vertical evolving into another form, no cat ever became a dog, not did a monkey become a man..
- c. True science and its laws refute evolution, for it cannot be reproduced or observed in the laboratory or life,
- d. In 1891 a Dutch physician, named Dubois discovered a skull cap. A year later, 90 feet from the same place he found a femur bone (thigh). He put them both together and came up with Pithecanthropus erectus “erect ape man”.
- e. Two years after, in 1898 a premolar tooth was added and out of these three came Java man said to be 500,000 years old. Before his death, he convinced most it was an ape.
- f. Then 1922 a tooth was found in Nebraska and from it an entire man was created and published in the London Illustrated News.
- g. 1927 it was found to be a pigs tooth.
- h. Later in 1912 a part of a skull and jaw bone produced Dawn man, 500,000 years old.
- i. Then in 1950 it was checked for fluoride content and proved the jaw to be no older than the year found and the skull a few thousand years, not 500,000 years.

- j. Noted also was the treating of the bones with iron salts to make them appear older and teeth had been filed.
 - k. Geological column is a fabrication that only exists in the text books of man neatly lined up, it does not exist as such in the earth, but what it does attest to is a cataclysmic event in the past, such as the flood.
 - l. Dr. White, a British scientist, in his book A Little On Living Fish said, I have often thought how little I should like to prove organic evolution in a court of law.”
3. The record of divine creation meets with the requirements of science.
- a. Time, “In the beginning”.
 - b. Cause, “God created”.
 - c. Space, “the heavens”.
 - d. Matter, “the earth”.
 - e. Force, “the Spirit”.
 - f. First motion, “moved”.
 - g. In the early 80’s a professor at Berkley came up with the solution for transitional forms, he said, “That a snake laid an egg and a bird flew out of it.”, not quit scientific proof!
 - h. They can’t accept the miracles of the Bible, but believe in evolution, “The fool hath said in his heart, There is no God.” Ps. 14:1
 - j. “You are worthy, O Lord, To receive glory and honor and power; For You **created all** things, And by Your will they exist and were created.” Rev. 4:11

- k. “But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. 1Cor. 2:7-8

The totality of creation means everything in the heavens and the earth!

Conclusion

The opening verse of the Genesis is a declarative statement of the entire creation of the cosmos, which is described by three factors.

- I. The time of creation, which was the beginning of time as we know it, temporal!
- II. The God of creation, who spoke things into existence!
- III. The totality of creation, which means everything in the heavens and the earth!